1: Ammar E, 1-5 (1951) 1954
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THE SOCIAL ORGANIZATION OF THE COMMUNITY

fined to their homes. A man who does not frequently mix with his fellow men outside the house is branded as the 'man of the oven', while a woman who continually leaves her house is called 'strayer'. Men meet for their spontaneous gathering and gossip outside the house, while women meet inside. While women are expected to adorn themselves with earrings, nose rings, kohl for the eyes, finger rings, anklets, henna for the palms (almost an ornament for every sense), men are supposed to refrain. Moreover while men shave or cut their hair, women leave it to grow as long as possible and never cut it.[1] While men wear pants, women do not; while women's speech is usually sprinkled with words in the diminutive, men are not expected to follow this habit; while women carry things on their heads, men never do so, and only carry things either in the hands, or on the back or shoulders. On walking along the village streets and alleyways, women keep near the wall, while men walk in the middle of the street. Although both men and women are fond of dramatizing their speech, yet they have different stylized ways of doing this. While men use their index fingers as a sign of threatening, women point out with their middle finger. Women grasp their chin or slap their face with open palms for surprise or regret or shame, while men slowly clap their hands. On being angry or hurt, the woman's cry is 'Abouh, abouh . . .' and in joy her shrill cry is 'Wri, ri, ri . . .'. Men are not supposed to utter any cries of joy or anger. In threatening a man will threaten in default to cut off his moustache, while a woman threatens to cut off her head hair. Men and women use different invectives and imprecations as well as different greetings. Women in their speech draw out their words, whereas men end them abruptly. Women do not participate either in individual or communal worship in the mosque as they are excluded altogether from it, but there is no Koranic support for this. On the other hand, they are usually the performers of magico-religious rituals connected with averting the evil eye, bringing about pregnancy, or healing the sick; and men are less engaged in this sphere. It is also interesting to note that, as in Classical Arabic, the dialect of the village attached the feminine 'n' at the end of the verb in the third person feminine plural, a feature which does not occur in most of the urban dialects in Egypt.

Between men and women there is complete avoidance in looking at each other face to face, except in the case of certain kinships specified by the Koran. On meeting men in the street, women have always to turn their heads to one side, and pull their head covering across their face, and men are expected to lower their heads and not stare at women. The sex taboo on looking and talking without reserve does not apply to children till they reach the adolescent stage, when they gradually acquire such norms and begin to observe them as a part of their value system of politeness. On the other hand, very old women and men are freed from such restric-

[1] See Appendix VIII, for a boy who said that he would be ashamed if his hair grew long, presumably because it looks like that of girls.

1: Ammar E, I-5 (1951) 1954
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212 This improvement is also obvious in Silwa itself: ten years ago there were two public scribes in the village to whom people would resort for letter-writing or making formal complaints, but they have had to close their establishment on not finding enough customers. The spread of literacy in Egypt has generally been made more difficult because of the difference between the colloquial and the classical Arabic, which is taught in schools. The relation of the former to the latter is almost like that of Swiss German to High German. Moreover, some reformers maintain that it takes too long with the present script for the child to become sufficiently literate, and this difficulty has prompted some Egyptian scholars to advocate a Latin script instead of the present Arab script.[1] The numerous rules of inflection, changing vowels and consonants, and the diacritical marks attached to the words according to meaning, make correct reading a tiresome task. It has often been said, and not without some measure of justification, that in European languages, one has to read in order to understand, while in Arabic, one has to understand in order to read.

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212 871 In Silwa, however, though people are increasingly attaching more importance to the ability to read and write, this instrument cannot be considered as a vital motivating force in their lives. The villagers' traditions can be mainly communicated orally, with a few literate persons on whom would devolve the responsibility of communicating the cultural and religious aspects requiring literacy. It is not surprising, then, that some of the villagers, especially most women, who had learnt reading and writing at a compulsory school, have almost relapsed into illiteracy. The remoteness and relative isolation of the village, along with the poverty in cultural influences such as newspapers, books, and other suitable reading material, explain to a great extent this phenomenon. The degree of literacy could be better assessed, however, from the kind of literature that is read in the village, and from the extent to which the reading ability is utilized. There are hardly any books in the village, except those few related to religious matters in one way or another. The following is a list of all the books which are acquired and read by the villagers:

[004]

Books on Jurisprudence (fikh): *Matn Assafti, al-Ishmawi, Sharh abu-al Hasan, matn Addardiri, Risalat Ibn abi-Zaid al-Kairawani, Azzurkani.*

Burdat-al-Busiri (The Mantle Ode), a hymn in praise of the Prophet.

Dalail al-Khairat. A book read usually for propitiation, and in petitions to God.

Matn al-Jawhara in Diviniy (Tawheed—Unity of God).

Manakib Assalihen (The Virtue of Pious Men).

Manakib al-Hassan wal-Hussain (The Virtues of the Prophet's Cousins).

Manakib Assayid al-Badawi.

Kasaid ahl Attarik (Poems of the Mystics).

Certain books from which texts of charms are copied.

Mawlid al-Manawi (Prophet's Life-story).

[1] A. F. Fahmy, *Latin Script for the Writing of Arabic* (Arabic), Cairo, 1944.

1: Ammar E, 1-5 (1951) 1954
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Appendix Six

SOME PROVERBS CURRENT IN THE VILLAGE

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[AM]

Besides those proverbs mentioned in the main text of the thesis the following are specimens of proverbs in the village dialect. It is to be noted here that some of the Prophet's sayings as well as some Koranic statements are occasionally quoted in a proverbial sense, especially by literate people. For a compendium of Arabic proverbs, see J. L. Burckhardt, *Arabic Proverbs*, London, 1930; and for the colloquial Egyptian proverbs, especially in towns and cities, see M. Taimour, *al-Amthal al-'Amia* (Colloquial Proverbs), Cairo, 1950 (in Arabic).

Alli ma 'indush ma yilzamush.
He who has not, need not give.

Shatlak wala yidurrak.
What you plant shall never harm you.

Walad batny yiaraf ratny.
The son of my womb knows my language (lingo).

Nas ti'akkir wi nas tseed.
Some disturb the waters, others fish in them.

Kul shai giamah wi naseeb.
Everything is destined and is thus one's lot.

Alli yimil gantara lazim yithammal addoas.
He who makes a bridge of himself must bear the treading. (Said about a person who assumes the role of leadership with its concomitant responsibilities.)

'Ind ashadaid t'uraf al ikhwan (class. Arabic).
Adversities are the test of brothers (or friends).

Khisla fi al abai yarithuha al abnai (class. Arabic).
A trait in the fathers is inherited by their sons.

Addonia himal.
Life is burdensome.

Addahab yihtaj li annakhal.
Gold requires the bran (wherein it can be hidden and preserved). (In other words the leaders of people need the support of the led and the less distinguished of their people.)

/88 cont'd/ 755 171 [534]

to be masculine, the Tambura feminine (19). Scant knowledge of the bands in Abyssinia forbids further discussion.

d. The sultans: As we have seen there are various groups of sultans in Egypt. In Abyssinia it is believed that living beings are haunted by former Gods degraded to a minor status. In the Sudan it is nearly the same as in Egypt with regard to local spirits, i.e. "Timsah" (crocodile) Turia, Nas-El-Gebal (Turia the people of the mountains) (20). [776]

4. The ceremony: The method of determining the special spirits is different in Egypt and the Sudan. In Abyssinia and the Sudan the Kūdiya orders the musical band to play a special tune for every spirit and the patient sits quietly until she suddenly stands up and begins to dance. This is taken as a sign that the tune of the spirit has inspired and compelled her to dance. The ceremony itself is quite the same as in Egypt, including the demands of the spirits. In Abyssinia blood of the sacrificed animal is drunk. In the Sudan sweets and the bones of the animal are thrown into the river.

5. The Zar-language: There is a special Zar-language to which some Arabic words are added. It seems likely that the Zar-language is a combination of Amharic, Galla and Old-Aethiopian, the dominating language is, however, Amharic. (21) [196] [197]

The Zar, as we can see now, is either a very old practice and belief in the whole area of North-East Africa, or it might have come from Abyssinia. Basically it is formed on the fear of the unintelligible world /89/ and psychological phenomena; it satisfies the unseen powers by offerings. The violent and barbaric dance betrays a very strong African influence, especially the dominance of the 755 781 177 [191]

(19) Zenkovsky, S. Zar and Tambura in Omdurman. Sudan Notes and Records, vol. 31, part I, June 1950, p. 73

(20) Ibid, p. 70, and Trimingham J.S., Islam in the Sudan, Oxford 1949, p. 175

(21) Leslau, W. Ibid, p. 210

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*407 a wooden supporter is put next to the pin. This is naturally not the case in type II where the curve of the beam keeps it standing upwards. In type I this supporter is also lacking.

GEOGRAPHICAL REGIONS AND INTERRELATIONS FROM PHILOLOGICAL EVIDENCES

● 197 184 *407 It is obvious from both the list of appellations of different parts of the plough and maps on figures 1 and 2, that certain differences in naming the parts of the plough do exist in Egypt. These differences, apart from their importance to the study of dialects in Egypt, reveal some definite geographic regions the boundaries of which are supported by well known cultural elements and historical facts. If these regions which are detected from the study of plough are not totaly new, there is no doubt that their existence is reinforced by new evidences.

Region One: The Delta. The homogeneity of terminology in the Delta is striking. It is only on maps (c) and (d) of fig. 1 that we find a certain specialization in naming the handle and beam of the plough in Eastern Delta. This area is the domain where plough types II, III, VI and VII prevail. The philological differentiation in this respect is deeply rooted in the technicalities of these plough types; they are all single handled, hence these handles deserve the name of «Rombo» spear in contradistinction to «Riesh» feathers which is applied to the split handle of type I. Because the beam of type II is curved, hence the term Ous = a bow or a curve. Though plough types III, VI and VII possess a straight beam, they are nevertheless called Ous. This is a fact which undeniably point that type II is of older age in the area, and furthermore gives an evidence that all these types are but off shoots of this type adjusted to the cultural milieu of Egypt as a whole (where the straight beam prevail): the beam changed but the old name persisted.

It is also observed that some appellations in the Delta do not belong to any arabic origin, but are derivations from the Greek or the Latin languages. Thus Winkler think that «Balanga» (= the pin of the plough)

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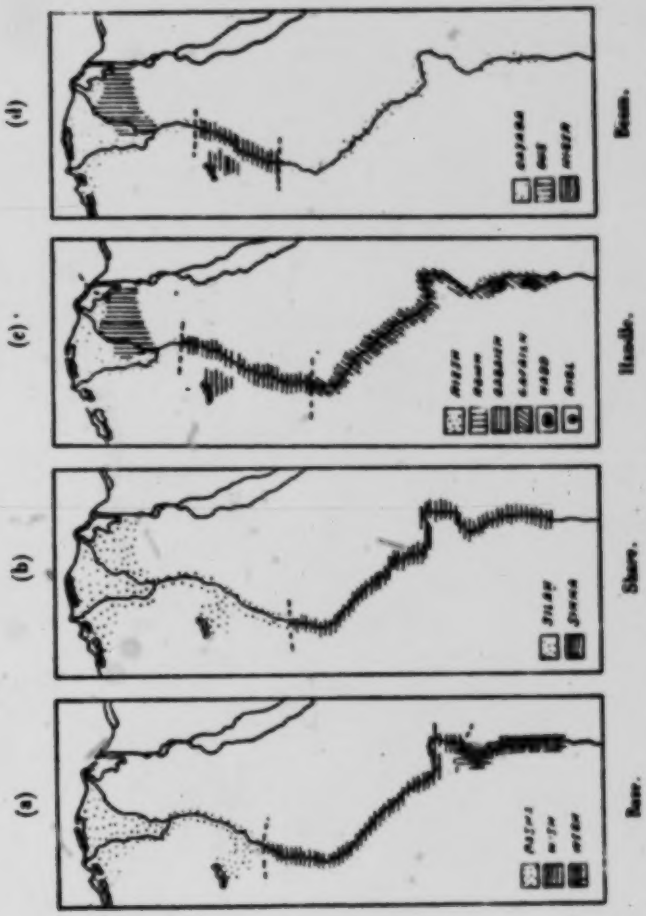

Fig. 1. Applications of Plough Ports.

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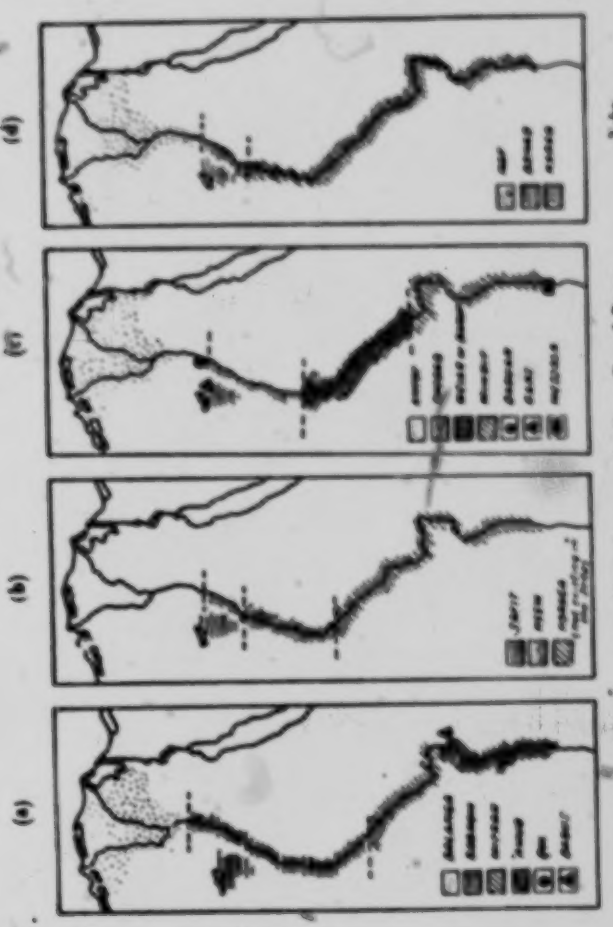

Fig. 6. Appalachians of Plough Point.

7: Riad E-4, 5 (no date) 1960
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point to the Italian word Bilancia[1]. In this way could we seek the origin of the term «Bazha» (= the base of the plough) to such origins? In addition to these foreign terms there are arabic names, e. g., «Silah» blade or share, «Rish» = feathers, «Rumh» = spear, while the words «Antet» and «Nafs» may belong to the Coptic or ultimately to the Egyptian languages. In this way we may see that the Delta, though homogeneous, reveal three segmented linguistic and cultural layers: the Egyptian, the Greco-Roman, and the Arabic. This conclusion, supported by historical records, has its reasoning in the geographical situation of the Delta as the northern limits of the Egyptian Nile Valley, as the area facing the Mediterranean, and lastly as the area exposed to Arabia.

If the Delta is established as one region, we can further divide it in two sub-regions. Leaning on the arguments stated above, the Eastern Delta would stand alone as a sub-region, while the other parts of the Delta would constitute the second sub-region. There is no part of the Delta other than its East which received so many human and cultural elements from the Middle-East and Arabia and it happens that that part, in what concerns the plough, is remarkably different in terminology and technique. This area, where type II is at home, did not only account for the several offshoots of plough forms (types III, VI, VII) but also affected the manner in which the ploughman controls his plough. All over the Delta and Middle Egypt the ploughman marches beside his plough where a split handle or a double handle is used. This, as Winkler rightly pointed out[2] is due to the influence of plough Type II, where the ploughman always walk to the left of the plough. In the same source, Winkler claims that this habit of going beside the plough in itself is an evidence of the prior spread of plough II all over the Delta and Middle Egypt[3]. But we must not build a whole theory upon one factor. It is true, as we shall see below, that a curved beamed plough was discovered in Fayum dating to the Roman Period, but this plough was not single

[1] Winkler, H. A., 1936, p. 164.
[2] Winkler, 1936, pp. 148, 150.
[3] Winkler, 1936, pp. 150, 163.

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handled. What is more is that the double handles of this Roman plough reared backwards in as much an angle as that observed in contemporary plough type V. What seems probable here is that plough type IV is directed by the ploughman in the same way as plough II only because the handles are not retreating backwards —hence it would be difficult posture for the ploughman to lean forward behind the ploughand all the time keeping a good distance between himself and the plough, lest his feet should run in the rear of the base. The proper question would be why the handles of this type took a right angle instead of the obtuse angle of type V? One seems to infer this new adjustment of the handles to influences from type II. This, however, does not need the pre-existance of type II in Middle Egypt, because influences can take many channels other than a prior existance.

Region Two : Upper Egypt. This region extends from Aswan in the south to approximately Minya in the North. This region represent the counterpart of the first one, and here we find a deep homogeneity represented by identity and similarity of techniques. Fine dialectal differences are present, e.g., « Wish » and « Wegh » or « Wijh » —face (for the base of the plough), and « Gabaien » or « Gafaien » (for the handles). Identity is attained in naming the essential parts of the handle : « Wish » for the base, « Sikka » for the share, « Gabaien » for the handles, « Gasaba » for the beam, « Koragu » for the beam extension, and « Karab » for the yoke.

Within this region one can find two sub-regions, namely to the North and South of the Nile bend at Qena. The southern sub-region is full of manifestations apparently very old. This may be due to the fact that this area is the southern most of cultivable Egypt, thus representing conservatism at most. We may add to this the existance of influences from Nubia which adjoins the region from the South. We know that the inhabitants of the Island of Baharif, to the north of Aswan, are all Nubians, hence the existance of the special terms which figure on maps (*c*) of fig. 1 and map (*c*) of fig. 2. On map (*c*) fig. 1 we see two localities in Idfu District, west of the Nile, where Hadd is applied to the handles instead of Gafaien. These two localities -

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Kelh and Benhan were given this terminology by Winkler [1]. As we have made investigations in the area between these localities (several villages were studied: Abu Ennasr, Abu Ibny, and Rikabi, all of which are put under the cumulative name of Ramadi South in our list) we are led to the conclusion that Winkler must have misunderstood his interpreter in one way or the other. Nevertheless we have specialized a different colouring for both localities on the map pending further research. The most characterising elements in the southern sub-region are the common usage of « Wegho » and « Wijho », for the base, « 'Amudo » instead of « Miftaho » for the pin, and « Mindefo » instead of « Weisro » or « Barufo » for the cross peg of the beam extension. This area is furthermore characterised by the overall usage of plough type V. The Northern sub-region is not so valid in its uniting characters, and is more exposed to influences from the North.

Region Three: Middle Egypt. This region includes Giza, Beni Suef, Fayum and Minya provinces. Region of weakness may safely be applied to this area: a glance at the maps on figs. 1 and 2 would suffice to convey this quality to the reader. It sometimes represent a satellite of the Delta cultural region, and in other times it is attached to Upper Egypt. Such a state of affairs can be readily seen from maps (a), (b), and (c) of fig. 1. But this situation does not include all the region, and one can easily divide it to three sub-regions: Giza Province in general present an increasing influence from the Delta, Minya Province present the other extremity: the Upper Egyptian region knocks always at the door, and lastly the intermediary area of Fayum and Beni Suef which in reality represent in more than one way symptoms of independence symbolized in the peculiarities of its terminology. Here we have « Higro » for beam, « Bagroma » for pin, « Saflito » for the beam extension, « Shaddabo » for the cross peg of the beam extension, and « Danado » for the yoke.

Although type IV prevails in this region at large, the different appellations suggest to a philologist the deeper study of such word origins.

[1] Winkler, 1936, p. 253.

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either in the Fayum Coptic or with a mixture of Greek origins, for we know that Fayum was once one of the important centers of the Greek Ptolomies.

HISTORICAL EVOLUTION OF THE EGYPTIAN PLOUGH

It is a well established fact that the first recorded form of plough is found on the monuments of Ancient Egypt. Many drawings from the Old and the New Kingdoms of Ancient Egypt can give us a picture relevant to question of the evolution of the plough. There is also a coloured wooden figure of the plough which belong to the 11th or the 12th dynasty kept in the British Museum, and many original ploughs were found near Fayum which belong to the Greek and Roman periods of the history of Egypt, and which are kept in the different Museums of the world, e. g. Cairo and Berlin. All these examples of the plough covering a very long time span can be used as a sound basis for the study of the history of the present Egyptian plough, if we add to it the description of the plough in the 18th century A. D., recorded by Norden [1], and by the scientists of the French Expedition to Egypt [2].

In an unpublished report in the Agricultural Museum of Cairo, a short note is written on the subject of the ancient Egyptian plough. Extracts from the note runs as follows :

> « The ancient Egyptian traditions allodge that the Egyptians are indebted to Osiris, God of Plants in the Egyptian Pantheon, for the knowledge of the plough. Evidences from early drawings prove that the plough in its original form was worked only by man, and it was only drawn by oxen in the drawings of Meidum, i.e., begining from the third Dynasty. In that form the plough had only one wooden share for ploughing the soft soils ; and had a double wooden share covered by a sheet of bronze to plough harder soils..... The plough was called in the Egyptian language SIKKA. »

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[1] See references under Norden.
[2] See references under Girard.

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In this note it is interesting to see that before the third Dynasty (the beginning of this Dynasty is attributed by Erman to be about 2900 B.C.)[1] the Egyptians used hoes to break the soil, or at least that is what one can understand from the phrase « the plough in its original form was worked only by mans. Drawings of hoes used to break the soil came to us from the remains of the first Dynasty[2]. The plough in its early form, and throughout the Old Kingdom, was composed of a wooden share to which two short handles were fixed from the rear end of the share, while a long beam was fixed to it from the center. The beam ended with a yoke which was at that time attached to the horns of the drawing oxen. In the Middle Kingdom there was no development to this plough, but

> ... in the New Kingdom we see that the handles became longer, and hand grips were added to the handles. We also see that the yoke was replaced by another type which is not attached to the horns, but which rests on neck of the animal ... this method was taken over from the method of saddling the horse. ...»[3].

Of special interest in the note of the Agricultural Museum of Cairo cited above, is the appellation of the plough in Ancient Egyptian. Sikka as the name of the plough was conserved till now in Arabic Egyptian, and is used to denote the share of the plough in Upper Egypt[4]. Sikka as the name of the plough in Ancient Egypt may have been supplemented by or was used along with another name :

> «... The name of a plough was HEBI; ploughed land appears to have been ART, a word still found in the Arabic HART...»[5].

Wilkinson states that the Ancient Egyptians observed by Diodorus, used hoes extensively, but on occasions used light ploughs which traced slight furrows, while other peasants followed the plough with hoes to

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[1] Erman, p. 48.
[2] Erman, p. 496, footnote 4.
[3] Erman, pp. 496-497. Also see plate 8 of this article.
[4] See list of appellations given in this article.
[5] Wilkinson, Vol. II, p. 393.

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Appellations Regionally Used to Different Parts of the Native Plough in Egypt.

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Place of Observation	Base	Share	Handle	Iron bands	Handle grip	Beam
Eastern Delta :						
Quarters West (o)	Raṣḥa	Silah	Romh		Maqbaḍ	Ous
Geneenia (o) ( )	"	"	Riesh	—	Yadd	Aṣaba
Bacout (3) ( )	"	"	"	—		Aṣaba
Nab (3)	"	"	Romh	—	Gabḍa	Gus
Ibrahimia (o)				Gafiez	"	"
'Ezbet-Mahrez (o)				"	"	"
Billaire (o)	"	"	"	Afiez	Abḍa	Ous
Billaire (3)				—	"	"
Ibrahimia (o) ( )					Gabḍa	Gus
'Ezbet-Mahrez (o) ( )				—	"	"
Billaire (o) ( )	"	"	"		Abḍa	Ous
Billaire (3) ( )						
Billaire (o) ( )	"	"	"		"	"
Billaire (o) ( )	"	"	"	—	"	"
Central Delta :						
Birala (o)	"	"	Riesh	—	Yadd	Aṣaba
Birala (o) ( )	"	"	"	—	"	—
Zefta (o)	Raṣḥa	"	Romh	—	Gabḍa	Aṣaba
Sa'ad Pacha (o) ( )	"	"	"	—	"	Ous
Shoney (o)	"	"	Riesh	—	Ieyd	Aṣaba
Wekala (o)	"	"	Raiesh	—	'Oukṣa	"
Kamchoush (3)	"	"	"	—	Rimḥ	"
Kamchoush (3) ( )	"	Lisan el 'asfur	"	—	"	Ous(—)
Western Delta :						
Sembar (3)	"	Silah	Riesh	—	—	Gaushi
Setma (o)	"	"	"	—	'Oukṣa	Aṣaba
Middle Egypt :						
Tammin (3) ( )	"	"	"	—	Abḍa	Aṣaba
'Ysaf (o) ( )	"	"	Gabsiera		"	Higy
Fedimin (3) ( )	"	"	"	—	—	"
Sanero (o) ( )	"	"	"	—	Mazrad	"
Zeid (o) ( )	"	"	"	—	"	"
Mas'oria (3) ( )	"	"	"	—	'Uhad	"
Edab'iya (o) ( )	Wish	"	"	—	Gabḍa	Gaṣaba
Beni Mazar (o) ( )	"	"	"	—	"	"
Gebeina (3) ( )	"	Sikka	"	—	"	"
Shenbo (o) ( )	"	Silah	"	—	"	"

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Place of observation	Base	Share	Handle	Iron bands	handle grip	Beam
Upper Egypt :						
Mallawi (3) (+)	Wish	Sikke	Gafaira	Teg	Gabda	Gamba
Garf Serhan (2) (+)	"	"	"		"	"
Nazlet 'Abdalla (3) (+)	"	"	Dafaira	Dibel	Yadd	"
Aulad Mohamed (3) (+)	"	"	Gafaira	Deg	Gabda	"
El-'Ezbi (3) (+)	"	"	"	Teg	Babba	"
Aulad 'Imran (3) (+)	"	"	"	"	Dabba	"
Abu Manna' (1) (+)	"	"	"	"	Gabda	"
Esnaberiat (1) (+)	"	"	"	"	"	"
Kiman (3) (+)	"	"	"	Dibel	"	"
Harragia (2) (+)	"	"	"	"	"	"
El-'Ammari (1) (+)	Wagh	"	"	"	"	"
Nauasir (3) (+)	Wish	"	"	"	Maghaf	"
Kelh (3) (+)	Wigh	"	Hadd	"	"	"
Ramedi South (1) (+)	"	"	Gafaira	"	"	"
Benhan (3) (+)	Wagh	"	Hadd	"	"	"
Baharif (3) (+)	Sikke	"	Rigil	"	Yadd	
Palestine :						
Southern area (2) ( ) ( )	Arbiya	Hasema	Rumia		Hamama	kaw'
Libya :						
Tripoli (2) ( ) (+)	El-Layta	Sikka	Selmqina	—	Qarraqa	Raqaba

(1) Ploughs observed by the author.
(2) Ploughs described by some students of the author (faculty of Arts, Ain-Shams Univ.).
(3) Ploughs described by H. A. Winkler pp. 53-58 (see references below).
(+) Double handle plough.
(=) Curved beam plough.
(-) One animal plough (usually garden plough).
(+-) Wheeled plough (usually used in sands areas).
( ) Wheeled plough (usually for vegetables).
(— —) The first part of the beam, which is attached to the share is called Wasle, while the forked fore part of the beam is called Arish, and the whole is called Oun. see Winkler, H. A., p. 54.

[241]

Transcription : ء ' | ب b | ج j | ح h | خ kh | د d | ذ dh | ر r | ز z | س s | ش Sh | ص s | ض d | ط T | ظ z | ع ' | غ gh | ف f | ق q | ك k | ل l | م m | ن n | ه h | و w | ي y

[104]

Thus Sign – on any vowel means elongation of the vowel.

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Place of observation	Footrope; base with beam	Pin	Pin supporter	Beam Extension	Footrope; beam with beam extension	cross peg of beam or beam extension
Eastern Delta :						
Qantara West (s)	Ṭo'	Balanga	—	—	—	Bantot
Geneensia (s) (+)	〃	〃	—	—	—	Lantot
Bayrat (3) (+)	Ṭag	〃	—	—	—	Antot
Nub (3)	—	〃	Shinbab	—	—	Bantot
Ibrahimia (s)	Gafiez	〃	〃	—	—	〃
'Ezbet-Maher (s)	〃	〃	〃	—	—	〃
Bilbeis (s)	Alfaz	〃	—	—	—	〃
Bilbeis (3)	Ṭag	〃	Faja	—	—	〃
Ibrahimia (s) (−)	—	〃	—	Wagla	Shamber	〃
'Ezbet-Maher (s) (=)	—	〃	—	〃	〃	〃
Bilbeis (s) (−)	—	〃	—	〃	〃	〃
Bilbeis (3) ( )		〃	—	〃	—	〃
Bilbeis (s) ( )	—	〃	—	—	—	—
Bilbeis (s) ( )	—	〃	—	—	—	Bantot
Central Delta :						
Birala (s)	Ṭo'	〃	—	—	—	Antot
Birala (s) (+)	—	—	—	—	—	—
Zefta (s)	Ṭo'	Balanga	—	—	—	Antot
Sa'ad Pasha (s) (=)	—	〃	—	Wagla	Shamber	〃
Shoney (s)	Ṭo'	〃	—	—	—	〃
Mishla (s)	〃	〃	—	Wagla	Shamber	〃
Kamshush (3)	〃	〃	—	—	—	〃
Kamshush (3) (+)	Balanga	〃	—	—	—	—
Western Delta :						
Sanhur (3)	Ṭag	〃	—	—	—	〃
Netma (s)	Ṭo'	〃	—	—	—	〃
Middle Egypt :						
Tammat (3) (+)	Ṭo'	Magrum	—	Wagla	Shaqlab	—
'Ayat (s) (+)	Bagrum	Balanga	—	〃	Shaqlab	Dosar
Fidimin (3) (+)	Ṭo'	Bagrum	—	Sufli	Gare	Gare
Sinuro (s) (+)	Bagrum or Iyl	〃	—	Sufli	〃	Shaqlab

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Place of observation	Feature: beam with beam	Pin	Pin supporter	Beam Extension	Feature: beam with beam sole nose	Cross peg of beam or beam extension
Zeid (o) (+)	Iyl	Bagrum	Mesmeid	Wadet-Etta'ab	Ta'ab	Shaddah
Mes'aria (3) (+)	"	"	Mesmed	Sellit	Shaddah	" or wiri
Eslab'iy (o) (+)	Mesmar	"	"	Hasan	Abu-Elgarra	Shaddah
Beni Masar (o) (+)	Teg	Balanga	—	"	Elgarra	Shaddah
Gebayna (3) (+)	Gil	Mesmed	without a special name	"	Garra	Shidah
Shesha (o) (+)	Mesmar	Bagrum	Mesmed	"	Abu-Elgarra	Shiddah
Upper Egypt:						
Mallawi (3) (+)	Gil	"	"	"	"	'Aglur
Garf Serhan (o) (+)	"	"	"	"	"	
Nazlet 'Abdalla (3) (+)	Garrab	Badrum	"	Garada	Barul	Wesi
Aulad Mohamed (3) (+)	"	Mefiah	"	Garaga	Barja	Weisr
El-'Kebi (3) (+)	"	"	"	Garagi	Bashi	Barul
Aulad 'Imran (3) (+)	"	Miftah	"	Karagi	Garja	Mindil
Abu Manaa' (o) (+)	"	"	"	Karaga	Hakur	"
Emaberat (o) (+)	"	"	"	"	"	"
Kiman (3) (+)	"	"	"	"	"	"
Harragia (o) (+)	'Ogh	Dabbata	"	"	"	"
El-'Ammiri (o) (+)	"	'Amtad	"	"	"	"
Nezazir (3) (+)	Garrab	"	Hakur	"	"	"
Kelh (3) (+)	"	Dal	Mesmed	"	"	"
Bamada South (o) (+)	"	'Amtad	"	"	"	"
Benhan (3) (+)	"	"	"			"
Bahurid (3) (+)	"	"	Gafir			Mesmar
Palestine:						
Southern area (o) ( )(+)	—	—	—			—
Libya:						
Tripoli (o) (—) (+)	—	—	—			—

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Place of observation	Rope connecting beam with yoke	Yoke	Outer peg of the yoke	Inner Peg of the yoke	Middle Peg of the yoke	Rope connecting yoke with animal
Eastern Delta :						
Qantara West (+)	Gird	Nal	Ounsila	Sekw'	Mwemar	Hawwag
Geraweia (+)'(1)	"	"	Ounsila	"	"	Dwhiida
Bagaq (3) (1)	'id	"	"	"	"	
Nah (3)	Gird	"	Dwhiida or gunsil	'Aqfar	'Aqfar	
Ibrahimia (+)	"	"	Gunsila	"	'Aqfar Wastani	Dwhiida
'Ezbet-Maher (+)	"	"	"	"	"	"
Bilbeis (+)	'id	"	Ounsila	"	"	Hahbil
Bilbeis (3)	Gird	"	Ginsila	"	'Aqfar	
Ibrahimia (+) ( )	"	"	Gunsila	"	'Aqfar Wastani	Dwhiida
'Ezbet-Maher (+) (=)	"	"	"	"	"	"
Bilbeis (+) ( )	'id	"	Ounsila	"	'Aqfar	Hahbil
Bilbeis (3) (=)	Gird	"	Gunsila	"	"	—
Bilbeis (+) ( )	'id	"	Ounsila	—	—	Hahbil
Bilbeis (+) (+)	"	"	"	"	'Aqfar	"
Central Delta :						
Birsik (+)	Gird	"	"	"	"	Dwhiida
Birsik (+) (±) ( )	Sabih	"	"	—	—	"
Zeita (+)	Gird	"	"	'Aqfar	'Aqfar	"
Sa'id Pasha (+) (=)	"	"	Hawwag	"	'Aqfar Wastani	"
Shony (+)	'id	"	Mahna's	"	Bahara	"
Minbis (+)	Gird	"	Hawwa's	"	Ba'if	Mahna's
Kamshush (3)	'id	"	Ounsila	"	'Aqfar	
Kamshush (3) (±)	—	"	"	—	—	—
Western Delta :						
Sanhur (3)	'id	"	Gunsil	'Aqfar	'Aqfar	—
Netma (+)	"	"	Hawwa's	"	"	Mahna's
Middle Egypt :						
Tamma (3) (+)	"	"	Ounsila	Ounsil	Mwemar	—
'Ayat (+) (+)	"	"	"	'Aqfar	"	Mahna's

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Place of observation	Rope connecting beam with yoke	Yoke	Outer Peg of the yoke	Inner Peg of the yoke	Middle Peg of the yoke	Rope connecting yoke with animal
Fidimin (3) (+)	'id	Ḍanaḍ	Ounnib	Ounnif	Mesmar	—
Sinnuru (o) (+).	o	o	o	o	el-Maqsum	Maḥna's
Zeid (o) (+).....	o	o	o	o	o	o
Man'uris (3) (+).....	Wire	o	o	o	no name	-
Ejleb'iy (1) (+)	o	Karab	Gennib	Ṣuba'	Suba'	Maḥna's
Beni Mazar (o) (+)	Gad	o	o	Habur	Ḥabur	Gennib
Gebuna (3) (+)	o	o	o	Ṣuba'	Ṣuba'	—
Shuruba (1) (+)	o	o	o	o	o	Gennib
Upper Egypt :						
Mallawi (3) (1).	Wire	o	Gaba	Mesmar	Mesmar	—
Garf Sevhan (o) (+).	o	o	o	o	o	Maḥna's
Nazlet 'Abdalla (3) (+)...	o	o	o	—	o	Maḥnaga
Aulad Mohamed (3) (+).	o	o	Gilo	Gilo	o	o
El-'Kabi (3) (+)	o	o	o	'Aṣfur	o	o
Aulad 'Imran (3) (+) ...	o	o	Gillo	Za'fur	Za'fur	o
Abu Manna' (1) (+)	o	o	o	o	o	o
Elhawariat (1) (+).....	o	o	o	Su'fur	Ṭa'fur	o
Kiman (3) (+)	o	o	o	o	o	o
Harragia (o)(+)	o	o	o	Zaḥfur	Zaḥfur	o
El-'Ammari (1) (+)	o	o	o	Ṭa'fur	Ṭa'fur	o
Nawasir (3) (+).....	o	o	o	o	o	o
Keih (3) (1).....	Uro	o	Rikkbe	Za'fur	Za'fur	o
Ramadi South (1) (1). ..	Hora	o	o	—		o
Benhasa (3) (1).	o	o	o	-		o
Bajarif (3) (1)	o	o	Murago	—	—	o
Palestine :						
Southern area (o) (-)(+).	Selab	Nier	Shoḥa	Shoḥa	Mesmar	Habbl
Libya :						
Tripoli (o) ( ) (1)	Habbl	—	—		—	Habbl